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A

SERMON,

DELIVERED AT EAST-GUILFORD,

JUNE 8th, 1803,

OCCASIONED BY THE

D E A T H

OF

Pierce Allis,

SON TO MR. NATHANIEL ALLIS,

WHO WAS DROWNED ON THE 21st DAY OF MARCH, THE
SAME YEAR.

BY DAVID HUNTINGTON,
Pastor of the Second Church of Christ in Lyme.

*Published in compliance with the desire of the bereaved
family.*

As for man, his days are as grafts: as a flower of the field, so he
flourisheth, for the wind passeth over it and it is gone, and the
place thereof shall know it no more. *David.*

For what is your life? it is even a vapor, that appeareth for a little
while, and then vanisheth away. *St. James.*

Of blasted hopes—and of short withering joys—

Sing heavenly muse. *Watts.*

Or life, or death are equal—neither weighs—

All weight in this—O! Let me live to thee. *Young.*

Middletown:
PRINTED BY T. & J. B. DUNNING.

1805.

To Mr. NATHANIEL ALLIS, and his Children.



THE ensuing discourse, with some variations in the stile and method from the delivery, including, however, for substance, all the original ideas advanced from the Desk—is at this late period, affectionately dedicated, by their much obliged friend, the Author; who begs leave to add his sincerest wishes, that the truths it contains and enforces, may be perused with candour, and cordially received; proving lastingly beneficial and consolatory to them under the heavy and very distressing providence of God, which gave rise to the performance.



A Sermon.

Job i. 21.

THE LORD GAVE AND THE LORD HATH TAKEN AWAY, BLESSED BE THE NAME OF THE LORD.

THE holy man whose name this book bears, spake these words under the pressure of numerous and heavy trials. They discover unusual resignation to the divine will, and that in patience he possessed his soul in the deepest adversity. He was once in an enviable state of prosperity. In whatever the world estimates great, he was the greatest of all the men of the east. His children were all about him, and the most flattering prospects before him. In this plenitude of earthly comforts, he suddenly underwent a very striking reverse of fortune. One messenger after another in rapid succession, brought him heavy tidings. At length stripped nearly of all he held dear in life, except life itself, he fell down upon the ground and worshipped. In this humble and devotional posture, he acknowledged the giving, and adored the bereaving hand of God, in the spirit and style of the text--saying, *the Lord gave and the Lord hath taken away, blessed be the name of the Lord.* This remarkable passage furnishes ample matter for our profitable consideration at any time, and seems to be well adapted to the mournful occasion of our meeting. Happy will it be for us, if in these moments of religious solemnity, a precious mixture of faith in God, should render his word and providence savingly beneficial to our souls.

In the indulgence of hope in the divine mercy, that *this* may be the experience of many *present*, and especially console the hearts of mourners ; I shall discourse on this general proposition---viz.

That a due sense that the Lord *gave*, will quiet our *minds*, and induce us to bless his name when He takes away our earthly comforts. The text most obviously includes this doctrine ; which consists of three parts---a plain disclosure of the sovereignty of God, in his dispensations towards his rational family in this world, in that he gives to them, and *takes* from them *what, when, and as he pleaseth*.

A clear evidence, that believers in the veracity and justice of God in his promises, and all his acts of moral government, are glad that He reigns, and rejoice in the display of his sovereignty---and an additional practical assurance, that they feel disposed with affectionate and filial homage, in every condition of life to praise his name---a notable instance of the truth of *this*, was the man, *who feared God and eschewed evil*. Much incense of praise to God, readily found its way through the gloomy thickets of all his woes, and came warm from his heart. Became he not, herein, a bright example, for the dutiful imitation of the people of God in all succeeding generations, in all those sufferings of the present time, which are not worthy comparison with the glory to be revealed ?

In a farther clearance, establishment, and application of the ideas above suggested ; I shall consider the import of the assertions---*the Lord gave, and the Lord hath taken away*, and then shew, that a due sense of the truths, couched in these textual assertions, will serve to quiet our minds and induce us to bless the name of God, when he takes away our earthly comforts.

In regard to the first, “ *the Lord gave*,” it evidently presents Him to view as the only supreme, munificent author of all the various gifts of nature and providence. It brightens the eye of faith to behold

him, as the infinitely kind and prolific parent of the material universe, and of his whole intelligent offspring ; with unspeakable pleasure, to realize these scriptural interrogations ; *have we not all one father ? hath not one God created us ?* It tends to meliorate the heart, and constrains all loyng and connected minds with grateful joy, to recognize the words of the apostle James, “ *Every good gift and every perfect gift, is from above, and cometh down from the Father of lights.* ” It instructs us, to think of, to feel and act towards him, as the God of our lives ; who by his invincible energies, seasonably brings into our glad embrace and social enjoyment, all near and dear relations of every name and grade : in his infinite liberality, deals bountifully with us ; renders us comfortable to ourselves, and useful to others ; as far as we ever are so ; furnishing the various means of our support, and continuance in this world. In a word ---it keeps up with unabating lustre, the affecting evidence---*that in him we live, move, and have our being.* That He only in the original, underived, and independent sense, is *good* ; and from the unfailing source of his natural and moral fullness, supplies all ranks of creatures in every part of the world, with those providential blessings, suited to their respective natures. Hence, it is, that the *earth is full of his riches* ; and that men, notwithstanding their ingratitude, share so largely of those tender mercies, which *are over all his works.* When Job said “ *the Lord gave,* ” it is plain he had principle reference to those finite, temporal, and social enjoyments, in the amplitude of which he was blessed, beyond any who were his contemporaries in the land of Uz, and perhaps beyond any (at least with few exceptions) who have lived since his day ; therefore in examining the import of this declaration, I have not so directly considered the benefits of divine grace, and the nobler gifts of the christian redemption. These, however, shall have their place in the sequel. What

was the temper, and what the language of this man of God, when almost instantly cast down from the heights of earthly glory, wealth, and domestic felicity, into the depths of poverty, and forlorn distress? did a *murmur* rise in his holy breast? did a repining word escape his lips? Quite the reverse. In his trying circumstances of reduction, he ascribes *righteousness to his Maker*, saying, "*the Lord hath taken away.*"

The meaning of this clause may now as proposed 2ndly, be more fully explained. And it may here be observed, that his taking *away*, doth not invariably stand in opposition to his *giving*.---God, who equally delights in justice and mercy, not unfrequently takes away one thing, and replaces it with another still more valuable. This is ever the case when he depriveth us of earthly, and in the operation of his matchless benevolence, supplies the loss with celestial good. Thus in the estimation of the Lord's friends, his real goodness, vastly exceeds his seeming severity. His goodness, indeed, is never unreal; although through the variety of imagination, and an extravagant fondness for temporal comforts, we are very liable to overlook his goodness, while in painful repetition, we feel the stroke of his smiting hand.

A greater explicitness constrains me to say, that this phrase carries in it a prominent feature of the divine sovereignty---and expresses the unalienable right of Jehovah to *do what he will with his own*.---It is his own that we, and all things we have are-- Nothing can be our's, nor held as such appropriately, that can be lost out of our possession. This remark stands firmly supported on the basis of scriptural decision.---" *If ye have not been faithful in that which is another man's, who shall give you that which is your own? And Mary hath chosen that good part, which shall not be taken away from her.*"

Of consequence, "*and the Lord hath taken away*," is applicable in this connection, solely to things seen

and temporal. It is an act of his righteousness, in which he resumes what he gave. The time, place, and mode, in which he doth it, is entirely optional with himself. They all hold necessary dependance upon him--are his *servants*, and while they continue in their present frail forms of existence, they continue *according to his ordinances*.

3. A due sense of this, will quiet our minds, and induce us to bless the name of God, when he takes away our earthly comforts. By a due sense, is meant an inward, effectual consciousness, sincere belief, and prompt acknowledgement of the exclusive right of Jehovah, to do what he pleaseth with all his creatures. This comprises a right moral state, and filial affections of the heart ; stimulating spiritual contemplations of God, in the endearing character of a reconciled Father. Such a consciousness, faith, and readiness of mind, piously to acknowledge the spotless rectitude of all the divine proceedings, control the exercises of every heart, in which they deeply conceive, and permanently reside. It is the habitual prevalence of these, that settles the mind into a sweet composure, and rest in God : enkindling ardent desires to bless his venerable name, and give thanks at the remembrance of his holiness, even in days of forest tribulation.

This ornament of a meek and quiet spirit, peaceably resigning all to God in the most painful endurance of his righteous rebukes ; must not be restricted, to Noah, Daniel, or Job ; nor to any primitive saints ; nor yet to the first christians. It is the attire of all the subjects of a gracious renovation in the present, and every age of the world.

That temper and those exercises which tranquilize the heart, and raise it into more than simple acquiescence, even into a holy rejoicing, in all the manifestations of the divine will ; are always the same in essence, and are connected with similar supports in every attitude of distress. Scripture witnes-

ses in proof of this, encompaſſ us like a cloud, and are far too numerous to recite.—Aaron upon hearing of the death of his two sons, held his peace. David with the cup of trembling in his hand, refrained his lips, and replied not against God; 'I was dumb, saith he, I opened not my mouth, because thou didſt it.—Hezekiah when a heavy threatening was denounced against his house, submissively said "good is the word of the Lord." And holy Job, when he stood as a mark for the barbed arrows of misfortune, approaches with filial homage, and offers praise to his God; saying, (drenched in the sorrows of almost total bereavement) "*the Lord gave and the Lord hath taken away, bleſſed be the name of the Lord.*" The same spirit of patience and humility which powerfully operated in these, and other ancient patterns of piety, operating in us; and nothing short of it, will inspire quietude and joy, in all those sufferings which it pleases God to exercise us with, on our journey to the unseen world. "*When he giveth quietnesſ, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.*" Therefore, since the possession and exercise of this excellent spirit; since to feel and act in mental accordance with the divine plan in all its providential operations, is of unequalled importance to our present peace, and everlasting welfare beyond the grave, it may be proper in this place, to urge some further reasons for our calm submission to the will of God in every circumstance.

1. Opposition thereto is very sinful, and *helps forward the affliction.* Every degree of reluctance, that God should govern this world, and order our state, swells our guilt, and prevents our peace. If we are disquieted with any divine allotments, we reply against God, and would fain arrest the infinite arm that rules for him. Hence we are as the troubled sea that cannot rest. Vain is the hope that the blessed

and only Potentate will vary his system of counsel, or lighten the scourges of his rod to satisfy us. Infinite wisdom has no such mode of action, to silence the querulous heart. He exacts unconditional submission. The rash adventurer, who dares to withhold it must sink in unrelieved sorrows. The bible statement and decision of this point, is far from collecting the general mass of human suffrage. It is nevertheless, a true one. In meeting it with cordial acquiescence ; truth, duty, and happiness daily unite in our joyful experience ; even when our outward condition is the most afflictive, they open to our welcome fruition, the lasting pleasures of hope, and clear our prospects of fullness of joy in the presence of God and the Lamb above, where the days of mourning are forever ended.

2. Quietly yielding in meek subjection to the Father of spirits, under every yoke of restraint and chastisement, places a bright example before others. What do professors of godliness *more than others* ? what to influence others to embrace the strict christian plan of faith and morals ? if they appear suited with God and contented with his arrangements, *only* when their natural wishes are gratified ; and he permits them to bask in the sun of prosperity ? Sinners, with all the malignity of their unholy hearts, can speak pretty well of God, when the smiles of fortune caress them, and foster selfish inclinations. Christian friends--the fairest opportunity to make full proof of your sincerity, to convince unbelievers of the excellency of christianity, and increase the measure of your own consolation, is *presented* in the day of adversity. But in what way can these blessed effects of tribulation be realized ? Surely in no way different from that pure example of patience in sufferings, which is congenial to the glorious hopes you entertain.

3. Without this rare frame of the heart, we cannot be prepared to part with friends in their death,

nor to be taken from them in our own. Unsubmissiveness to God, wholly disqualifies to sustain the loss of beloved connections, and to resign life with joy at the call of God, ourselves. A refusal to receive correction, betrays a mind hardened in pride. It is always *bitterness in the end*; and impales the heart with anguish. At what a guilty uncomfortable distance from God are we placed, when we bid our dying relatives the last adieu? what a *terror* shall we be to ourselves, when the great Arbitrator of life and death, is pleased to terminate our earthly course? if in lowly abasement we have never bowed at the foot of the cross; nor submitted ourselves to the righteousness of God with the mild, pacific spirit, of the adopted heirs of salvation? From the deep, untainted source of a meek, and lowly heart, most perfectly absorbed in the will of his Father, the Saviour of men, drew his mighty supports in the nearest approaches of his last agony. Where shall we look, if not to this indefective *sample*, to get conformity to the same glorious will, and preparation to meet every event of divine providence, with joy and not with grief? A careful imitation of him, (who in the view of sufferings, vastly more extreme than ever fall to the lot of mortals, wholly committed himself to Him that judgeth *righteously*, in such expressions as these, "*The cup that my Father hath given me, shall I not drink it? nevertheless, not as I will, but as thou wilt.*") I say a careful imitation of Him as far as it can be carried in this state of imperfection, cannot fail to procure us the divine approbation; the same will reach as sovereign antidotes against the servile fears of death, and insure our entrance into the everlasting joys of the Lord, when taken away from the evil to come---"*Mark the perfect man, and behold the upright, for the end of that man is peace.*"

4. Assurance of interest in God, greatly depends on the attainment of calm resignation to his will, in all the changes and afflictions which abide us here.

Striving against God, is unjustifiable in its nature; it beclouds the mind---it hinders the keeping of the heart with diligence, and operates against every attempt to make our calling and election sure. No circumstance nor degree of natural evil, or sorrow of the world, can justify or excuse it. Hence those words of Elihu to Job---“*behold in this thou art not just, I will answer thee, that God is greater than man, why dost thou strive against him?*” In general, assurance of faith, and saving interest in Christ, is the strongest in those, who are the most unreserved and sincere in yielding to him---who faith to all “*be still, and know that I am God.*” If our persuasion of our good estate, exceeds the measure of our conformity to his law and will---we take more evidence in our own favor than the Lord gives, or the truth admits. In this way, presumption is strengthened, but christian assurance is weakened. Whatever our outward condition may be, our hearts can no farther be established with grace, than they are suited with what suits God, and acquiesce in the appointments of his providence: therefore, the assured Soul, that on a warrantable ground, has the sealing witness of the divine spirit, feels as quiet, and as readily blesses the name of the Lord, in the loss of what earthly comforts he sees fit to take away, as the enjoyments of them, nay, and more than so, if hereby his enjoyment of God is enhanced, and his preparation for the life to come, rendered more entire. From unsubmitiveness to God, and want of assurance of his favor, our chief disturbances arise. A heart sadly unsubjected to God in sore trials, is the very foolish heart that is darkened, and alas, is too often found, replying against God. But assurance of hope, is the result of joy in the sovereign will of Jehovah, and an unreserved surrendering of ourselves, and all we have to his righteous disposal, according to what he requires. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.

5. The more we are swallowed in the will of God in this world, the greater degrees of glory *will* he confer upon us in the world to come. Doubtless, they will be set nearest to their Lord hereafter, who in all supposeable circumstances of distress, go the farthest in preferring his will to their own. As their prospects of heaven are the clearest--so it is likely their share in the ineffable blessedness of it--must be the greatest. This is farther evident, because such are usually the most eminent in faithful services for God: their light affliction, is also momentary--working out for them, a far more exceeding and eternal weight of glory--while they look not at the things which are seen--but at the things which are not seen; for the things which are seen are temporal--but the things which are not seen are eternal.

Some Application of the truths suggested may now be made in several inferences, and addresses, suited to the subject and occasion.

1stly. And the inference from what has been said, is plain that we should ever look through all secondary causes to their independent and supreme Original. Undue self regards and attachment to creatures often prevent this, and become a wide spread snare to take, and keep us from the fountain of good, the great ALL of felicity. The single eye is directed to God; with delightful perception, it beholds him, and views all dependent existences, causes and effects, as the creatures of his power; connected parts of his infinitely wise scheme of moral government; which, in his over ruling providence he manages, shapes, controls, and brings to their eventual issues, in the best manner possible, for the endless illustration of his own perfections, and the greatest happiness of all who love him; composing the whole society of his holy friends. Hence the Creator and Lord of the universe, thus proclaims, "*I am God, and there is none like me: declaring the end from the beginning*" and from ancient times the things that are not yet

done, saying, “*my counsel shall stand, and I will do all my pleasure.*” And again, “*I form the light and create darkness; I make peace and create evil, I the Lord do all these things.*”

They are the effects of his determinate counsel, as precisely as they are the objects of his foreknowledge. Hence that declaration, “*all things are of God.*” Now we stop short of the most desireable attainment of stable support, and permanent happiness, when we stay and look for rest in any created and secondary objects, in the denial or neglect of their all glorious, primary, independent, and uncaused original. This is to forsake the fountain of living waters, and is ever connected with a criminal hewing to ourselves *broken cisterns*.—Job pursued a more wise and successful course; when the most poignant grief, with keen sensibility thrilled through every fibre of his heart; upon the loss of his children, and the sudden rushing in of disastrous events; he looked to his Maker—his eyes had respect to the holy one of *Israel*. He did not ascribe his suffering to *Satan*, when it pleased God with certain limitations, to leave him a while to the power of his malicious buffettings. No! in lowly prostration before his acknowledged sovereign, he devoutly regarded the mysterious operations of his hand, and blessed the eternal Name—In whatever afflictions we are tried, the language of this, to us, individually is, “*go thou and do likewise.*” What nameless miseries would be prevented—what growing felicities would swarm around us, and embalm our souls in the bed of peace; if with the steady eye of holy faith, we looked beyond all earthly things, to the particular agency of God, and found a resting place in him? then in circumstances the most trying that ever were, we should not lose sight of the affecting aphorism “*the Lord gave.*” In point of real happiness, we should esteem the difference between temporal calamity, and temporal prosperity exceedingly small. What

grant can be more extensive, or more satisfying to the christian mind, than the following : “ *For we know that all things shall work together for good to them who love God, to them who are the called, according to his purpose?* ”

This reminds of a second inference, that no events of time or extraneous causes, can reach or trouble, the good man’s foundation : the reason is, it is laid wholly in *Immanuel* or *God with us*. If this inference doth not very directly result from the theme ; on the ground of *headship*, or by virtual consequence it is included, and may with all propriety be supported. As the *sun* the rays of light, as the *fountain* the streams, as a *general*, particulars ; so Christ and the gospel embrace all temporal gifts. And are not profit and pleasure united in our following these shallow rivulets of terrestial good, to their native and primeval source ? *the earth hath the Lord given to the children of men*, with all its passing train of blessings. Wherefore ? because all things were made by, and for Christ, and *by him they all consist* : Of course the solid ground which bears all the hopes, and comforts of the good man, cannot be touched, nor shaken by any calamitous events, or dismal catastrophies, with which a sovereign God is pleased, to try his faith and patience in these regions of sorrows. Through the whole varying scene, there is a way to keep the helm of reason, and preserve christian serenity, till we enter the *desired* haven of eternal rest. This with a holy supereminence, seems to have been the case with Job, when the Lord saw fit to choose him in the *furnace of affliction*.

Hence, with all confidence, he could make to his righteous Creator, this humble appeal, “ *He knoweth the way that I take, when he hath tryed me, I shall come forth as gold.* ” But whence did his assurance of such a blessed issue of his trials derive ? on what basis did the solid structure of his hope and joy arise ? had he not expected the Saviour’s advent ; no sha-

dow of support would have reached his distressed case. *As for his hope, who should have seen it?* It was a precious lenitive to his throbbing heart, to be able to say, "*I know that my Redeemer liveth.*" From this deep perennial spring of all blessedness, flow our natural lives, dear relations; social and religious intercourse, liberty, all the invaluable rights of conscience, with the plenary joys of immortality.

May every one join and say, thanks be to the Lord for his unspeakable gift. This, though undeserved and always forfeited, can never be taken away, if we only affectionately receive it. *What shall separate us from the love of Christ, &c.* Would the time allotted me permit; other inferences might be pertinently drawn and profitably pursued; but a scant sufficiency is left to make the usual addresses expected, and due on affecting occasions like the present.

Firstly. It is my ardent wish, to minister all the aid and instruction in my power, to the Father of the deceased youth.

Greatly afflicted and much respected Friend,

It is by your desire, that I come to render the present labor of love; you will, therefore, indulge me the use of brotherly freedom, and great plainness of speech. With agonizing smart you feel the wound so suddenly made in your family, by the recent death of your only Son. You will not forget, that the *Lord who gave, hath taken him away.* No doubt remains that your loss is too great to be replaced by the most liberal supplies that earth can furnish. Such resources are shallow. You are a witness that these can bring no solace to mourners equal to their pressing demand. But surely you cannot now, may you never say "*the mercies of God are clean gone, forever.*" May these throng in upon you in the present solitary hours of death and grief. With that choice infusion in your suffering cup, which a singular mirror of heroical patience once had in his, you cannot sorrow as one that hath no hope. This was

love, it was quiet submission to the will of God-- the same is free for you as it was for Job. In this newly risen distress which you never felt before, and it is probable in a similar shape can never feel again, the very exercise of this rare grace, will fetch to your aid the balm of comfort. Do you say, dear Sir, with your gloomy thoughts still hovering over his grave ; there lies my darling Son, the sole gift of the kind that I was ever blest with--there slumbers my main earthly dependence, from whom I fondly expected filial succours in my declining years ?

Is it not possible your dotage on so precarious a ground, needed a sudden check, more than the longer continuance of so favourable an object for its gratification ? Is it not possible that he was growing into an idol of too large dimensions, crowding in your heart in too close interference with the Lord himself ? It may be, it was a seasonable though a very painful stroke. Who can tell what a group of evils he may have escaped by his *early*, and what we with our great incompetency to judge, may think *premature* exit. Was he sober minded, esteemed by his acquaintance, and promising fair for usefulness in society ? had he been less so, would not your sorrows at present be greater ? In a review of all the affecting circumstances of his departure, be persuaded to endure, as seeing him who is invisible. You will not drop it out of your remembrance, that you shall go to him, though he shall not return to you. May this alarming event stir you up to greater faithfulness to your children that survive. May you, and the wife of your second choice, who is now a partner of your joys and sorrows, prove spiritual help meets to each other in the happy improvement of this loud speaking providence. Is not the language of it to you both, "be ye also ready ?" When by age and grace ripened for glory, may you come to your graves in peace, like as a shock of corn cometh in its season. Having sown in tears, may you reap in joy. Where friends never part, and all the days of mourning

close in endless beatitude, and the most glorious fruition of a sinless immortality.

A few words may next be addressed to the sisters of the deceased.

My young Friends,

It is easily perceptible that the death of your brother is still fresh in your painful recollection. It is an affecting, but no strange thing that has happened unto you. Sudden deaths are peculiarly striking and awful; but there are also frequent Disasters as well as diseases, in every period of life are hurrying mortals to their long home. The casualty fatal to the hapless youth, who a few weeks since stood in so near relation to you, may not be ascribed to blind chance. It received commission from God. This is the sum of the awakening call to you, "*hear ye the rod, and who hath appointed it.*" May this solemn providential lesson teach you wisdom. In an instance of mortality, that affects you with such exquisite sensibility, you see the great uncertainty of life. That it is but a momentary loan from Jehovah to each frail possessor. Be persuaded to give no rest to yourselves; in any degree of unreadiness, to render an account to God for the use of your time and talents. Alas! how prone are persons of every name and place, to view death too much as if it were an improbable and distant event! perhaps your choice fraternal friend, and the ill fated youth who perished with him;* a few minutes before their destruction came, felt secure of harm. Sacred history warrants this to have been the case with the sons of Job, that when they were on the brink of a shocking overthrow, they were unsuspicuous of danger. Beware my young fellow travellers in these temporary fields of woe; I entreat you that you beware, that you take no incautious step; ponder the path of your feet. See that death come not upon you unprovided for it; it is unspeakably dreadful to be smitten with his trident in all the unex-

* John Henderson.

families, to pave the way by the help of the God of all grace, to live together forever in heaven---Does not death lie as in ambush to spring on his destined prey in a moment, at the commandment of the Lord? what can raise a wall of defence against the encroachments of this rapacious devourer of our race? can youth, health or even virtue? Oh no! Parents can you be remiss, and feel no anxiety for the eternal well being of your offspring, when you see young as well as aged dying around you? May you who have so weighty a charge, agonize in prayer, and spare no pains to get a blessing from God, for those of tender age in your domestic circle. May the youth of this place, in this harvest season of grace among you, be excited to commence reapers, that they may receive wages, and gather fruit unto life eternal. Let the lifted voice of God in his providence, in his word, and in the gloriously convincing operations of his spirit, penetrate *your* heart. May the affecting death of two of your young associates, prove savingly beneficial to you. Never dare neglect the great salvation, after the opening of *such* a melancholy scene of distress before your eyes. And let us all with reasonable precaution and unremitting diligence, labor to clear obstructions from the path of duty---To cast the whole weight of our influence into the christian ballance. Let us strain every nerve in support of practical piety---to demolish error and vice; to moralize a world that is on the point of drowning, to all appearance, in the perdition of ungodly men. Applying ourselves with indefatigable zeal and assiduous care to all the duties of self denial, and of holy living, may our fitness be joyfully mature, to be taken away from every evil to come, when the appointed time for it, in the counsel of God, has arrived. May we share the triumphant benedictions of the heavenly state, and with rapturous emotions forever cry Alleluia---praise ye the Lord. AMEN.

